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The Masonic Craftsman

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of Freemasonry*

In This Issue: King George VI, Past Grand Master

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NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, Editor
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"ROSES" Under the expressive title of "roses to the living" a brochure enumerating the qualities of a good man—and Mason—is circulating. Dedicated to the splendid personality of an able administrator in Massachusetts Freemasonry, it is a recital of the merits of a most deservedly popular past grand master of this jurisdiction, one of that rare species, who, tasting of success in his chosen field and advancing step by step to its highest honors, yet retains the common touch, and keeps those lovable qualities of humanness which mellow with the years and insures a full measure of his fellows' friendship, appreciation and genuine good will.

Arthur Dow Prince, sometime grand master of the Grand Lodge of Masons in Massachusetts, is too well known to need introduction. A recital of his Masonic affiliations so unpleasantly reminiscent of obituaries is not appropriate here. He has been up and down and across this Commonwealth for many years in many Masonic capacities since his introduction to the Craft in 1891; and now, to be exact on September 20, 1937, his friends are tendering him a dinner in Boston at which will be shown him in some small measure the great esteem in which he is held.

There is none in Massachusetts Masonry more deserving of honor than he, and THE CRAFTSMAN, who has long counted "Arthur" Prince as a staunch friend, is glad indeed to record its hearty approval of this tribute of "roses to the living," with the equally hearty wish that he may continue long to enjoy the fair fruits of a friendly life—well lived.

CHURCH No one who tries to keep at all abreast of current theological books can deny that the Church is extraordinarily well served by her writers. This opinion is strengthened by a recent book "The Beloved Community" by Roger Lloyd, Canon of Winchester, in which is examined the problem, so pressing today, of the relation of the individual to the community and of how individual liberty and social solidarity are to co-exist.

The anarchist seeks to resolve the problem and release the tension by abolishing the community; the various forms of totalitarianism by ignoring the rights of the individual. We can agree with the author that the tension may be in itself a good thing, making for progress, and as tending to prove that the Christian community is the only type of community in which both sides, the individual and the community, can attain their full rights.

There can be no denying the fact that each one of

us is vitally interested in the experiments now taking place, and it is futile to ignore them. No ostrich-like policy can avail but always and in every way will men of good sense seek to extract from the present mixup of world affairs a solution to the problems brought about by the swift-moving changes in modern life.

It is good to know that the Church is alive to this vital issue.

100 YEARS One hundred years ago, Victoria became queen of Great Britain. It is doubtful if any hundred years in history, except the fifth century B.C. and the century of the Renaissance have been so crowded with events which have influenced the history of the world.

In the sphere of foreign affairs the period has witnessed in Great Britain the rise of Imperialism, the overwhelming triumph of middle-class Liberalism, the rise of Socialism, and today a solid entrenchment of a Right Wing Nationalist Imperialism. It has seen in that country the creation of Free Trade, a gigantic expansion of commerce, the steady decline of the self-same commerce and the adoptions at last of Protection and a dozen and one other revolutionary changes, from the classic struggle between Gladstone and Disraeli, to the growth of the new ideal of social reform.

It has witnessed the partition of Africa, the establishment of the Dominion of Canada and the conversion of India from a province under the control of a trading company to an empire under British rule; the creation of a united Germany and of a united Italy for the first time since the reign of Emperor Otto in A. D. 1000. It has included the revolutions of 1848, the ultimate ruin in France of the monarchical idea and of the Bonapartist ideal; the rise of Prussia, the foundation of the two balancing elements in Europe and the growth of wealth and of armaments and of imperial ambitions which exploded in the vast catastrophe of 1914.

The United States fought its way through a civil war of deadly intensity, and in doing so, produced Abraham Lincoln, emerging into an era of expansion which has made it potentially the richest and strongest nation in the world. In the Far East, Japan has grown from a backward and obscure island to a strength and pugnacity unparalleled.

The century destroyed an old historical landmark when it brought down in irretrievable ruin the empire of the Turks, undoing at last the work of Saladin.

The experiment of the League of Nations with its

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Alfred Hampden Moorhouse, Editor and Publisher.

idealism has found itself swamped by the rising flood of nationalism.

While politics have been changing the face and ideas of the world, science has been even busier, building up for itself a credit and debit account unequalled in history. On the credit side may be listed those discoveries which have revolutionized the treatment of disease: Lister's invention of antiseptic and Simpson's of chloroform; the discovery of insulin and radiology, the treatment of malaria by Ross; Louis Pasteur's theory of germs and a thousand and one discoveries in modern medicine which have been of incalculable value to the human race. On the debit side poison gas, machine-guns, submarines, bombing airplanes and incendiary bombs have been of incalculable harm.

The geographical world has been made larger through Livingstone, Lawrence, Younghusband, Sven Hedin, Sir Aurel Stein, Nansen, Amundsen, Scott, Peary and Byrd. De Lesseps in Suez and American engineers in Panama brought oceans together and made neighbors of men formerly separated by thousands of miles.

Art has seen a brilliant flowering and an appreciation rapidly growing. Women have the vote. Taxes have vastly increased, and withal the vast changes in human relationships in the century since Victoria's crowning there has been a steady rise in the standard of moral ideas and then a steady and increasing deterioration.

There is at present a fatalism in the world, a refusal to face high moral issues, and as well a refusal to consider the public welfare, just as in earlier days the same attitude marked the end of the Roman era and opened the door to the centuries of the Dark Ages.

It may well be that those days known as the Victorian era now smiled at as old-fashioned, will be looked back upon by another generation as one of the happier periods of life—unless the lessons of the present and the immediate past are not taken advantage of to persuade people to a saner mode of living—and in this latter matter the Masonic fraternity can be a very important factor, for it cannot live parasitically upon the past, and it is only through development and experiment—with their perhaps temporary evils—that we can revitalize what was best in tradition itself, making of it the useful agency its founders sought, and giving it the place in the world merited by its weight of intelligence, appropriately applied.

OBITER DICTA He is twice wise who looks beyond his immediate environment in these days, to catch the broader perspective, when a world view is needed to understand universal changes in thought and habit.

Affecting alike America and Europe, to say nothing of the Far East, revolutionary innovations are the rule. Too often we in this country, more or less conscious of the great expanse of ocean separating us from the rest of the world, are prone to think of Europe's problems as distinctly her own, forgetting that American interests are inextricably mixed with those of the rest of the world.

Insularity is fallacy. A community of interests exists; strong ties of blood and common interests bind nations together, socially and economically. The people of the United States derive from too many racial stocks to have it otherwise, whether we like it or not.

Nationally we may have no choice but to shut our ears against the trend of European philosophy. Individually, there may be much profit in listening to an intelligent Englishman or Frenchman at this juncture, for many of them have worked out a philosophy we may soon need. True, there is a difference in mental attitudes. Radio and telegraph and telephone are said to have tied the world together, but the thoughts of the two continents are as unlike as youth and old age. We consider ourselves to be apprehensive and pessimistic about the future. To the European, steeped in an atmosphere of hopelessness and moral disintegration, we seem ridiculously carefree. His fears are not a matter of dinner table or smoking room conversation; they are a weight he is never able to drop. To him lack of opportunity is too often not something to be circumvented with education and ingenuity; it is a wall without a single gate. Chaos is not a word in the lexicon of language; it is the fanaticism and drunken power of his close neighbors—visibly evident.

His conversation is apt to be along this vein: "The world is whirling into an abyss and cannot be held on the road by any one nation or even by one ideal, such as democracy. History is not written in years but in cycles of light and darkness. In the early part of this century we unknowingly reached some sort of apex from which the descent has been steep and swift. In the resulting economic panic every country applied the only brakes it knew how to use, and those may be briefly described as self-sufficing, exalted nationalism whose essence is 'We must save ourselves whatever the cost.' The brakes have not saved civilization, they are burning out, making the skidding swifter and more erratic still."

A dreary outlook indeed, yet the European may assume he cannot survive the wreck, and indeed he cannot without some preparation. His only chance, he reasons, is, therefore, to take the universal clue and adapt it to his needs. Once the nations strive for self-sufficiency the individual must do likewise. The only possible protection he sees is personal invulnerability and a philosophy not founded entirely upon economics. Economically, it involves a self-controlled, steady business, as little affected as possible by government policies and depressions; therefore, it must necessarily be a small affair. A small sort of security is the only goal he can hope to achieve, but it will seem quite adequate if he can only smoke his pipe and sit down in peace to a good meal, even while the American may be weeping over his lost fortunes. Until we in this country can acquire such defenses, we are bound to be tossed and harried. In any talk of security the only kind that counts is that which no one can take away from us.

Such a philosophy may seem to be defective in nature, but when defeat is undeniable such a viewpoint will turn it into a pretty fair imitation of victory; we commend it to brethren to whom the hazards of chance have brought their difficulties, as one way out.

A Monthly Symposium

Is An Excessive Masonic Idealism Destructive of Practical Work?

The Editors;

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BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

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MILWAUKEE

IDEALISM VS. PRACTICAL WORK

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

THE full question propounded for this symposium: "Is an Excessive Masonic Idealism Destructive of Practical Work?", might almost seem to have been suggested by one who doubted the merit of idealism in Craft Masonry, and perhaps there are reasons for doubt, in the light of the apparent failure of present-day idealism to attain realization of its full purposes in competition with the *realism* of a world gone materialistically mad.



Masonic idealism, we take it, is conformity to the precepts enunciated in Masonic ritual and the practice of the tenets of the

Craft. As such, it constitutes *practical work* for the Freemason. Hence the query is somewhat paradoxical as well, its only saving feature being the qualifying word "excessive."

Granted that the man upon whom the lessons of the degrees have made profound impression at his initiation, it is not necessary for him to blazon forth all the merits of Masonry, aggressively and publicly, without a proper recognition of powerful forces which are not only indifferent but actually antagonistic to it. Should he do so, he may be charged with excessive idealism. There are many ways, however, in which the sincere Mason may carry on the Work of Freemasonry: in the rectitude of his life, in the persistent practice of charity, and in the inculcation by example and precept of the virtues of brotherhood in his relationship to his fellows outside the Craft.

There is very little excessive idealism today in Freemasonry. In those national movements which have attained such tremendous momentum in Germany and Russia and Italy and which the despots in control would persuade their people will bring about the millennium, excessive idealism is apparently boundless, and yet the success of such movements is predicated upon false hypotheses. Time will demonstrate that no permanent happiness can result when the soul of a nation has been crushed, where regimentation prevails and the will of a race dominated by the caprice of an autocrat.

The question is frequently asked by earnest men: How far should Freemasonry participate in political and so-called practical matters? and the answer is emphatically: *Not at all.* Someone then will say: Of

what use is it? and the answer to this, without any attempt at heroics, is to be found in the many splendid monuments of fraternal Charity evident in restored lives brought about through the instrumentality of Freemasonry, by means of the hundreds of homes and hospitals, and as well many, many individual instances which never see the light of day, yet bear eloquent testimony to Masonic idealism as well as *practical work*.

Effort should be made to increase idealism among Masons with the purpose of impressing more strongly, if possible, their responsibilities to society in general. Too much materialistic philosophy is floating about, and there is a too great willingness on the part of many to "let George do it."

FORCES CLOSELY INTERRELATED

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco

IS an Excessive Masonic Idealism Destructive of Practical Work? This, our present topic for consideration and discussion, is one to be approached with caution, and guarded with clear definition of its terms. Use of the word



"excessive" in its phrasing brings an initial difficulty. Offhand one might say that anything excessive, however good or beneficial in itself, creates an unstable or unbalanced condition or mode of being, and is therefore insecure and ephemeral.

There have been philosophical systems built upon what we may term "excessive idealism."

These go to the length of denying the existence of material things, holding that there are no rational grounds for belief in the reality of anything but ideas and their relationships. This does not allow for a practicality in any form, nor can there be a valid argument to assert a value for such theory of existence. It is at once opposed to all experience and the known facts of life.

We must therefore confine ourselves to the middle ground, where the ideal and the practical meet and coalesce; where both are necessary to the development of life and conduct, whether for the individual or the institution. Hence it may be stated as a fair proposition that practicality, intensively developed and giving no attention to a sustaining idealism, will remain incomplete, only able to concern itself with mere matters of routine, without real value. Conversely, the idealist who refuses to consider the practical means

by which alone his designs can be put into terms of the tangible, must remain in the cloudland of useless speculation, beyond the comprehension or profitable concern of his fellows.

Again, much that has been termed idealism is no more than idle day dreaming. Of this sort of stuff Masonry has had its full share, and more, and to its serious weakening. Brothers and coteries of brothers have exhausted themselves in presenting iridescent imaginings for admiration of and acceptance by the Craft. They have wandered in the dim regions of mysticism, lost themselves in the no man's-land of magic, white and black; they have even evolved a "spiritual Masonry"—a product so far removed from the tangible that it has defied the keenest scrutiny. All these are the products of heated brains, released from all restraints of reason. Forgetting that Freemasonry is a simple organization, with certain well defined purposes and very practical methods for attaining its ends such mistaken idealists have wondered at an utter inability to attract support or gain disciples.

There is, of course, a healthy idealism back of all reasonable and valuable activities. This is an idealism tested and adapted to meet the specific requirements. It must allow for corrections or enlargements as experience prompts or necessity may urge. The men who in Masonry have left impress upon the Craft and added to its worth, have been inspired by a lofty idealism. But they have not lost sight of the practical means by which the ideal could be made a component part of the fraternity's heritage. With them the two forces, as body and spirit, have gone together, as is of the very essentials of human impermanence.

The test of idealism is, after all, its practicability. Whether in Masonry or elsewhere, moon-struck nonsense, however expressed in pompous or recondite phrases, remains forever absurd. The great advances in humanity's progress have come of idealisms, sensed by high-statured souls, but made manifest to the multitudes as making life more meaningful and smoothing here and there the rough ways of existence.

FREEMASONRY NEVER TEACHES EXCESS

By WM. C. RAPP
Editor *Masonic Chronicle*, Chicago

IT is impossible to conceive of Freemasonry devoid of idealism, for the pursuit of the ideal is the very essence of the institution. Bereft of vision, the striving for perfection and the pursuit of ideality,



there would be left of the institution of Freemasonry but little more than an empty shell. While its material form, its mechanical structure, might persist, the spirit would have vanished and its philosophy destroyed. However, idealism as well as any other good inclination may be carried to unreasonable excess, and knowing this to be a human failing Freemasonry in its teachings is replete with admonitions against indulgence in excess in any form. Excessive idealism becomes visionary, and those who indulge in it are dreamers who have lost

their sense of true proportions. It is well to have high ideals, but in this workaday world a man must keep his feet on the ground if he would be of value to humanity or to himself. The recluse who lives in cloistered seclusion and denies himself all contact with his fellow men, that he may meditate on saving his own soul, is wasting the talents with which he has been entrusted and fails to do his duty. So also the brother who becomes obsessed of excessive Masonic idealism fails to grasp the opportunities offered him and is remiss in the obligations he has assumed in connection with the Craft.

The ideals of the fraternity need not and should not be sacrificed, but unless by practical work they are translated into benefit for mankind they are of no avail. While it is admitted that excessive idealism is, under some conditions, destructive of practical work, may it not be true that excessive "practical" work might prove destructive of the ideals of the fraternity?

Here lies our difficulty. Who shall say what constitutes "excessive" idealism, and who shall say what sort of tution without encroachment upon those principles which make Freemasonry what it is? The field for of all practical activity is not in its favor. In all its practical work on the part of the individual Mason is unlimited and unrestricted. The scope of permissible practical work by the Craft as an institution is decidedly limited.

Freemasonry does not teach excess. Ideality shorn of practical activity is not in its favor. In all its doctrines it stresses work and more work, and this duty it imposes upon its members, but in no sense is it committed to concerted "practical" work which can be brought about only by a regimentation of viewpoint, not even in behalf of objectives which meet with the approval of a majority of those who seek to follow its precepts.

IS AN ADVANTAGE

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

ONE of the greatest Masonic idealists of this country was Rob Morris, yet his idealism did not prevent his serving as Grand Master in his home state nor did it prevent him earning the title of "Poet Laureate of Freemasonry."

His idealism in behalf of the women of Masonic families nearly led, at one time, to his expulsion from the Craft; yet we see that idea flourishing today as the Order of the Eastern Star with nearly 2,000,000 members—many of them Masons.

Another great idealist was that great Masonic writer and statesman, Dr. Albert Gallatin Mackey whose Masonic activities probably exceeded those of any other Mason in North America and whose influence on the Craft was, is and probably will continue to be for many generations yet to come, tremendous.

Yet his idealism led him to write poems and prose of so idealistic a nature they are at times scarcely comprehensible to the average man.



Yet another product of his pen was his work on Masonic Jurisprudence which was so coldly practical that only men with legal minds and gifts can enjoy it. It remains today as one of the authoritative sources of information on that subject.

Another idealist in the Masonic world of his time was General Albert Pike—in effect the Father of the Scottish Rite in this country. Yet his idealism led him to form a company and fight on the side of the Confederacy in the Civil War. His "Morals and Dogma" (which many quote and few read) will long be cited as an example of pure reasoning. Gen. Pike's many years of service to the Scottish Rite in the Southern Jurisdiction during which he established it on a firm founda-

tion, demonstrated the practical side of his nature, even though those same years were occupied by him in visionary and idealistic writings that still live as some of the greatest Masonic literature ever penned.

No one who has read Dr. Joseph Ford Newton's "The Builders"—and who hasn't read that inspiring book—can deny the idealistic nature of its author. As an orator he is no less famous and his inspirational addresses have fired listening thousands with ardor and enthusiasm. Yet time and again this well-known preacher has demonstrated his practicality and pragmatism.

Idealism, if it is not mere dreaming, is a distinct aid to effective and worth-while work in any line.

King George VI Invested As Past Grand Master

AN HISTORICAL MEETING

[Because of the great significance of the occasion we have pleasure in printing the account of the ceremony whereby King George VI was invested with the unique and unprecedented distinction of Past Grand Master of the United Grand Lodge of England. With the exception of the names of the distinguished Masonic officials in the lengthy procession and escort to the Sovereign, the report is complete. We are indebted to THE FREEMASON of London for this account of a memorable and unique event in the history of English-speaking Freemasonry.—ED. CRAFTSMAN.]

"History, both national and Masonic, was created June 30, 1937, when His Majesty King George was invested as a past grand master of the United Grand Lodge of England, at an especial meeting of grand lodge, held at the Royal Albert Hall, London. Never before in the history of the nation or in that of Freemasonry, has a monarch of England, as such, attended a Masonic meeting, and the great honor paid to the Craft by England's present ruler gives added prestige to an institution that for centuries has promulgated the practice of moral and social virtue.

The British royal family has ever been closely identified with Freemasonry, as it is and has been practiced in England, from the earliest days of the institution as an organized body. Many have actively participated in our mysteries, but the occasion of that Wednesday will go down in the annals of history as the first time a British monarch has publicly joined in our assemblies.

H. M. King George VI is the fourth member of the British royal family who, as a member of the Craft, has ascended the throne, and like his predecessors, has played a conspicuous and honorable part in the evolution of Masonry. As Prince Albert he was initiated on December 2, 1919, in the Navy Lodge, No. 2612, at an emergency meeting held at the Princes Gallery, Piccadilly, London, by the then pro grand master, the late Lord Amptill. In 1912-1922 he served as master of the lodge, and in 1923 succeeded his elder brother, now Duke of Windsor, as senior grand warden of the Grand Lodge of England. In the following year he was installed as provincial grand

master for Middlesex by the grand master, H. R. H. the Duke of Connaught, an appointment he held until the date of his accession. In 1931 he added to these responsibilities by becoming provincial grand master of Middlesex in the Mark degree. In the Royal Arch degree both he and his elder brother were exalted on the same day, February 15, 1921, in the United Chapter No. 1629. On February 11, in the same year, both brothers were perfected in the United Rose Croix Chapter, No. 169, of the Ancient and Accepted Rite. His keenness was later exemplified by his accepting the leadership of the Grand Lodge of Scotland, being installed as Grand Master Mason at Edinburgh on November 30, 1936.

Such in brief is the Masonic record of the latest addition to the select band of past grand masters of the United Grand Lodge of England, the others being H.R.H. the Prince of Wales (afterwards King Edward VII), appointed in 1869; H.M. Oscar II, King of Sweden, K.G., appointed in 1888; H.R.H. the Duke of Connaught, K.G., and Strathearn (now grand master), appointed in 1891; H.R.H. The Crown Prince of Denmark (afterwards King Frederick VIII), appointed in 1897; and H.M. King Edward VIII (now Duke of Windsor), appointed in 1936.

Wednesday, last, will for many a year be memorable as dating one of the most important and impressive events in English Freemasonry. The Royal Albert Hall has housed many of these, but seldom one for which a general desire to be present was so manifested. With this in view the authorities were compelled to limit the applications from lodges to a minimum. It was estimated that the attendance reached somewhere about nine thousand, but had the accommodation been for thrice this number, it would have been inadequate to comply with the number wishing to be present.

The great occasion, wonderful as it was, contained, however, one of deep regret to all present, the enforced absence through illness of the M.W. the grand master, H.R.H. the Duke of Connaught. In his stead the proceedings were conducted by the M.W. the pro grand master, the Earl of Harewood, whose dignity of presence, charm of manner and ability in presiding, must have impressed many visitors both home and over-

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seas, to whom hitherto he had been known only by name.

The proceedings opened by the brethren being called to order by the grand director of ceremonies, V.W. Bro. C. R. I. Nicholl, and the pro grand master entered in procession formed by 118 of the Craft's most illustrious members.

When the pro grand master ascended the throne to perform the solemn and impressive duty of the day, and all were in their places, one at last had an opportunity of contemplating the wonderful spectacle presented. The far-distant promenade, the balconies, grand circle, amphitheatre and arena were solid masses of color provided by the light blue of the rank and file, relieved by streaks of crimson and silver worn by the stewards, and the purple and gold of the grand and provincial and London rank officers. The orchestra, *entourage*, of course, provided a brave display of blue and gold appertaining to the grand officers, numbering between four and five hundred, present and past, relieved by the bright green and gold of the Scottish brethren, and the more modest light blue and gold of the deputation from Ireland, the whole depicting an ensemble long to be remembered.

Immediately upon ascending the throne, M.W. Bro. the Earl of Harewood expressed regret at the absence of the M.W. the grand master. He need hardly say that nothing but necessity would have kept his royal highness from conducting the ceremony before them, which in the last three centuries had no parallel in the history and traditions of the Craft, and which would possibly never be exceeded in importance in their own material future. The event they were assembled to conduct, that of investing His Majesty the King as a past grand master of the order, was one which would remain in the memory of all for all time, and no speech or comment of his could possibly add to the dignity and importance of the event. Continuing, the pro grand master stated that he was sure all assembled would wish him to record the great regret they all experienced at the absence of the M.W. the grand master. He therefore proposed sending him the following telegram:—

"On behalf the brethren assembled from all parts of the Empire, I am asked to express their deep regret that your royal highness has been prevented from attending this historic meeting and to assure you they had been looking forward to the opportunity of demonstrating once more their great loyalty and affection for their grand master and to convey to you their good wishes and fraternal greetings and the hope that your royal highness will soon be restored to complete health."

Approval to send this telegram having been enthusiastically acclaimed, V.W. Bro. C. R. I. Nicholl announced the presence of "the Most Worshipful the Past Grand Master, His Most Gracious Majesty the King, and an escort of twenty-three escorted His Majesty into Grand Lodge.

A wonderful reception was accorded His Majesty as he entered and stood on the steps prior to traversing the hall, the assembly fervently singing the first verses of the National Anthem, following by a spontaneous burst of applause as His Majesty proceeded

through the hall to take his seat on the right of the pro grand master. Similar demonstrations of loyalty were forthcoming when R. W. Bros. H.R.H. the Duke of Kent and H.R.H. Prince Arthur of Connaught were escorted to their seats, to the right of the deputy grand master.

Addressing His Majesty, the pro grand master said: "Your Majesty, Most Worshipful Brother,—In the absence, so greatly regretted, of the grand master, it falls to me, as a duty which I am proud to perform, to extend to your Majesty the hearty fraternal greetings of every brother present. I have a message from the grand master in the form of a personal letter. It reads:—

"I have to inform you, my pro grand master, with the greatest regret that I will be unable on 30th June, personally to invest His Majesty the King with the Past Rank of Grand Master of England. Pray inform our Sovereign of my great disappointment. I beg, as Grand Master, to assure him of the loyalty and devotion of the whole Craft towards his Throne and Person. We are all proud that His Majesty accepted the highest Masonic honour that we can confer upon him. We also appreciate the deep interest in Masonry which he has ever shown since his initiation, and we will always remember the services to the Craft which he has rendered during his active association with it as Provincial Grand Master for Middlesex.

"Yours fraternally,
ARTHUR, Grand Master."

"As your majesty is aware, the jurisdiction of the Grand Lodge of England extends to every part of your Empire. There are with us here today representatives of more than 3,500 lodges from all parts of the world. We remember with pride that Her Majesty the Queen comes from a family which has been associated with Freemasonry for more than two centuries. Your majesty's acceptance of the rank in grand lodge of past grand master has given unbounded pleasure to every brother of our jurisdiction and will be an inspiration to them to continue to practice with renewed zeal the great principles of the Order. The honor you have conferred upon the Craft by graciously consenting to attend this meeting today will always be remembered by every brother present, and we beg to tender to your majesty our humble and dutiful thanks."

The pro grand master then invested his majesty with the collar and jewel.

THE KING'S REPLY

Acknowledging a prolonged enthusiastic reception, his majesty said:—

"Pro Grand Master.—I thank you sincerely for the fraternal greetings which you have extended to me from this great meeting of grand lodge. I am very pleased to see so many representatives of lodges in all parts of the empire, and I deeply appreciate the good wishes which you have expressed to me on behalf of the brethren. As the grand master writes in the gracious letter which you have read, I have, since my initiation in 1919, been greatly interested in my association with Freemasonry. My work as a provincial grand master for over thirteen years and in other directions gave

me real pleasure, and I was sorry when it became necessary for me to cease my activities. In this work the Queen also, whose family connection with the Craft you have alluded to, has been interested and has attended with me various gatherings—for instance, the great Festival of the Royal Masonic Benevolent Institution in 1931. Today, the pinnacle of my Masonic life has been reached by my investiture at your hands on behalf of the grand master with the insignia of past grand master, an honor for which I thank you and which is greatly appreciated. I share with you the regret that our beloved grand master is not able to be present to perform the ceremony of my investiture himself. We know that his heart is with us and that, as always, his great desire is for the well-being and the

advancement of the Craft he loves so well and in which he is so greatly revered."

At this stage the pro grand master invited his majesty to occupy the throne, following which he withdrew from grand lodge, and his majesty, now acting grand master, proceeded to invest brethren who were the recipients of coronation honors, among whom was W. Bro. Robert Bingham, the American Ambassador, who was invested as a past senior grand warden.

Following the investiture his majesty proceeded to close grand lodge and the national anthem was sung. An escort was then formed, and his majesty retired, the assembly enthusiastically singing the chorus of "Land of Hope and Glory," a the end of which the brethren indulged in a further loud burst of cheering which his majesty happily acknowledged.

WHERE THE BLAME RESTS

If Masonry disintegrates and goes to pieces on the rocks of politics, as has been largely the case with Masonry on the continent of Europe, its downfall may be laid at the door of those occupying high positions within it, and particularly a certain class of misguided editors of Masonic magazines, who are not properly indoctrinated with the true aim and spirit of Masonry. Our present condition and probable future is paralleled by that of the Christian Churches, evidenced by their empty pews, and Masonry is headed for the same debacle. When churches and ministers departed from their avowed duty and ministry of teaching the gospel of Christ, and inducing their flocks to follow after and, so far as possible, leading the same life led by the Master—and instead thereof, took up the gospel of MIGHT to compel men, by law, to do or not to do, the things such ministers, in their self-sufficiency, deemed proper; right then and there was the axe laid—by them—at the root of morality, and with the material setting maul of Force they aimed death-dealing blows at the doctrine of personal responsibility, and the inculcation of a desire to do right and to live a clean life because of the accumulated desire to do so, because of a love thereof. For a man to be temperate, to be honest, to be a good son, husband or father because of a sincere desire to possess these virtues is one thing. To compel him, by law, to follow such a course is an entirely different thing, and invariably awakens the devil in man to transgress and go contrary to the law. The sad feature of it is that when the pulpits were turned into political hustings, the congregation no longer received spiritual leadings and promptings, the churches became discredited, the worshipers scattered, and because of a false idea of what Christianity—in truth—stands for, a

state of unbelief obtained, and a cynical, scoffing attitude implanted, as to all forms of religion or belief.

The same thing is true of the female sex. From the day they were indoctrinated with equal rights and equal suffrage, and bewitched with political ambitions, from that very instance womanhood began to lose its delicate charm and her kingdom of sweetheart, wife and mother, having assimilated all the male vices and none of his virtues—if he has any—has deteriorated into a gin-guzzling, cigarette-smoking, night club habitue of questionable virtue.

A certain editor of a Masonic magazine of wide circulation is constantly advocating and urging Masonry to "get behind" something as an organization. He intimates that the Craft has "deteriorated" until there is nothing to it, other than a "pink-parlor" old ladies' sewing circle. That it should advocate—as a body—certain political doctrines and take an active part in civic works and projects—while the state he resides in has more "barnacle bodies" basing their membership upon the prerequisite Blue Lodge degrees than any other three states in the Union.

If there is any one thing that has injured "pure and unadulterated" Freemasonry more than any other, it is the multiplication of supernumerary and side degrees. They unite in but one thing—increase in members and dues.

Proponents of "get behind" movements were never Masons, in their hearts. They have totally failed to grasp the meaning of Masonry, and its intent, teaching and spirit. They are the borers-from-within; the Grecian horse; and unless we get back to the Masonry of our forefathers, they will convert the Craft into another luncheon club.

—HENRY F. EVANS, in *Square & Compass*.

ROUGH AND PERFECT

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The Rough Ashlar and the Trestle-Board seem to have been symbols in Ancient Craft Masonry at least from the beginning of the Grand Lodge period (1717). They are illustrated on the earliest of the old tracing-boards which have come down to us.

Just when or how the Perfect Ashlar came into our symbolism is another matter, and not as simple as it appears.

In 1731, one Samuel Prichard, who denominated himself as a "Life Member of a Constituted Lodge," wrote and published "Masonry Dissected," the first of a long series of exposes of Freemasonry.

In it is this curious dialogue, purporting to be held between the Entered Apprentice during his initiation, and some initiating officer:

Q. "Have you any jewels in your lodge?"

A. "Yes."

Q. "How many?"

A. "Six, three movable and three immovable."

Q. "What are the movable jewels?"

A. "Square, level and plumb rule."

Q. "What are their uses?"

A. "Square to lay down true and right lines, level to try all horizontals, and plumb-rule to try all up-rights."

Q. "What are the immovable jewels?"

A. "Tarsal Board, Rough Ashlar and Broached Thurnel."

Q. "What are their uses?"

A. "A Tarsal Board for the master to draw his designs upon, Rough Ashlar for the Fellow-craft to try their jewels upon, and the Broached Thurnel for the Entered Apprentice to learn to work upon."

The learned Dr. Oliver, most prolific of the early writers on Freemasonry, to whose industry if not to whose accuracy Freemasonry owes a great debt, unwittingly muddled the waters of antiquity in which this Broached Thurnel was apparently immersed! He confused it with the Rough Ashlar, stating that the two were the same.

Old tracing-boards of the Entered Apprentice degree disclose what we readily recognize as the Trestle-Board, although in those days it was known as "Tarsel." Adjacent to it is what is plainly a Rough Ashlar. Immediately next is a drawing of a cube, surmounted by a pyramid—a cubical stone with a pyramidal apex.

Early French tracing-boards display the *pierre-cubique* or cubical stone.

Modern tracing-boards show the Perfect Ashlar (not the Rough Ashlar, as Oliver had it) in place of the Broached Thurnel, or cubical stone with pyramid atop.

Mackey quotes Parker's *Glossary of Terms in Architecture* as follows:

"Broach or broche is an old English term for spire, still in use in some parts of the country, as in Leicestershire, where it is said to denote a spire springing from the tower without any intervening parapet. Thurnel is from the old French, *tournelle*,

a turret or little tower. The Broached Thurnel, then, was the Spired Turret. It was a model on which Apprentices might learn the principles of their art because it presented to them, in its various outlines, the forms of the square and the triangle, the cube and the pyramid."

Modern authorities dispute this. G. W. Speth finds that Broach in Scotland means to rough-hew. Thurnel, he states, is a chisel: the two together, then, would mean a chisel with which to rough-hew, rather than a model of a spired turret on which the Apprentice might learn to work. But, he inquires, what then becomes of the pyramid on the cube, displayed on the old tracing boards? Moreover, the Scotch use "boast" as an alternate word for "broach," and *boasted ashlar* can be found in modern dictionaries, meaning chiseled with an irregular surface.

As a matter of fact, no one really *knows* just what our ancient brethren meant by Broached Thurnel; what we do know is that somewhere in the early formative period of modern ritual, Broached Thurnel gave way to Perfect Ashlar.

But it did not necessarily do so because of the presence on the tracing board of a Rough Ashlar. No less an authority than R. W. Charles C. Hunt, librarian and grand secretary of the Grand Lodge of Iowa, presents the *Perpend Ashlar* as its probable progenitor. A Perpend Ashlar—the word has many variations, such as parpen, parpend, parpent, parpine, parpin, parping—is a dressed stone which passes completely through a wall from one side to the other, having two smooth, vertical faces. This perpenstone, or bonder, or bondstone, is the same as the Parping Ashlar of Gloucestershire—a stone which passes through a wall and shows a fair face on either side.

In the "True Masonic Chart" published by R. W. Jeremy L. Cross in 1820, appear pictures of the Rough and Perfect Ashlars, showing them substantially as we know them today. It is noteworthy that the stones illustrated are more than twice as long as wide and high, which seems to bear out the idea that the Perfect Ashlar, at least, was once the Perpend Ashlar.

Before examining the symbolism of the Ashlars it is illuminating to read at least one passage from the Great Light:

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house."

"And Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house." (I Kings, V 16-17.)

There is a distinction between builders and stone squarers—while those who cut and squared the stone and those who built both hewed, yet they were distinct in functions. It is also interesting to observe the classification "great," "costly" and "hewed."

"Great" of course, refers to size. The larger the stone, the harder it was to cut from the quarry, the

more difficult to transport, and therefore, the more expensive. But "costly" may also refer to the expense of hewing. Then, as now, the more truly and carefully a stone was hewed and smoothed, squared and polished, the more time was required and therefore, the more "costly" the stone became.

Few symbols seem more obvious, at least in their simpler aspects. Rough Ashlar, man in his untutored state; Perfect Ashlar, man educated, refined, with mind filled with light. It is this symbolism which Brother J. W. Lawrence evidently had in mind when he wrote:

"The Perfect Ashlar, as a symbol, is the sumnum bonum of Freemasonry. That is to say, everything else in Masonry leads up to it. The V. of S. L. describes it, the checkered pavement illustrates it, the Great Architect no less than the Grand Geometrician. When the Craft has fashioned the Perfect Ashlar, it has nothing else to do."

With part of which all can agree; if some think that there yet remains building to be done, after the Ashlars are hewn to perfection, we may still make our own the thought that the Grand Master of the Grand Lodge Above wants only perfection in the spiritual stones for the House Not Made With Hands.

But the symbolism can be carried further. On this subject *Introduction to Freemasonry* reads:

"The Common Gavel, which breaks off the corners of rough stones, the better to fit them for the builder's use, joins the Rough and Perfect Ashlars in a hidden symbol of the Order at once beautiful and tender. The famous sculptor and ardent Freemason, Gutzon Borglum, asked how he carved stone into beautiful statues, once said, 'It is very simple. I merely knock away with hammer and chisel the stone I do not need and the statue is there—it was there all the time.'"

"In the Great Light we read: 'The kingdom of heaven is within you.' We are also there taught that man is made in the image of God. As Brother Borglum has so beautifully said, images are made by a process of taking away. The perfection is already within. All that is required is to remove the roughness, the excrescences, 'divesting our hearts and consciences of the vices and superfluities of life' to show forth the perfect man and Mason within."

Albert Pike, always original, thought the interpretation of the Rough and Perfect Ashlars, as given in our Ancient Craft monitors and ritualistic instruction, to be superficial. He found another meaning:

"The Rough Ashlar is the *people*, as a mass, rude and unorganized. The Perfect Ashlar, cubical stone, symbol of perfection, is the State, the rulers deriving their powers from the consent of the governed; the constitution and laws speaking the will of the people; the government, harmonious, symmetrical, efficient—its powers properly distributed and duly adjusted in equilibrium."

Any brother is privileged to extend symbolism in new directions as far as he wishes; if his reading of a symbol is to him a satisfactory teaching of a truth, it is a good reading. But the Rough and Perfect Ashlars are sufficiently inclusive of many truths within the grasp of the average individual, without extending

the interpretation to such vast conceptions as the people and the state. Even Pike, great interpreter of symbols though he was, never contended that the original symbolism of the Ashlars, as developed from operative practice by the early Speculatives, was of a political nature.

Hunt's reading of the Perfect Ashlar, as the successor to the Perpend Ashlar, is most beautiful. In *Some Thoughts on Masonic Symbolism* he suggests:

"We call it the Perfect Ashlar, but we must remember that it is perfected only because it is completely adapted to the purpose for which it was made, namely: to exactly fit into its place in the building, and act as a binder for the other stones."

"In order that it may do this, it must possess certain attributes and through these attributes we are reminded 'of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God.' It has two faces to be exposed, and both must be absolutely upright. It does not have one standard for the world and another for the home; the same fair face, square and true, is presented both to the world and the lodge, and it teaches that we should not have one code of morals for one place and another for another, but that right is the same wherever we are and under whatever circumstances we may be placed."

The making of a Perfect Ashlar from a Rough Ashlar requires skill, tools and a plan. Without any of the three the Ashlar cannot be made perfect.

Skill to use the tools means education to wield chisel and mallet—education to use the talents God gave us in whatever walk of life we may be called.

Tools must the workman have, for empty hands cannot chip away hard stone; tools must the Speculative Craftsman have, for an empty mind cannot wear away the resistance of our complicated life. Speculative tools are honor and probity, energy and resource, courage and commonsense and the like virtues, the generation of which forms character.

Most especially must the operative workman have a plan to which to hew. His mind must see both dimension and form, otherwise his tools will cut aimlessly, and his Ashlar will be askew, not square, fit only for the waste pile or the curiosity shop. So must the Speculative workman have a plan to which to fit his Perfect Ashlar of character . . . an ambition, a goal for which to strive, some hope in the future towards which he can stretch eager hands, bending every energy to accomplish.

Considered thus, the Rough and Perfect Ashlars become symbols of greater interest than appear on only a casual inspection. One interpretation is, perhaps, as satisfactory as another—it is one of the great beauties of symbolism that interpretations can differ widely and yet all be true, and all fit with each other. As one writer puts it:

"Most symbols have many interpretations. These do not contradict but amplify each other. Thus, the square is a symbol of perfection, of honor and honesty, of good work. These are all different, and yet allied. The square is not a symbol of wrong, or evil, or meanness, or disease. Ten different men may read ten different meanings into a square and yet each

meaning fits with, and belongs to, the other meanings . . . all these meanings are right. When all men know all the meanings, the need for Freemasonry will have passed away."

("Foreign Countries")

Read the symbolism of the Ashlars as we choose,

from the simplest conception to the most profound, the thought remains: even as the cornerstone of a temple must be a Perfect Ashlar, so are these symbols cornerstones of our Speculative Science, the more beautiful and important that learned men have found in them so many and such beautiful lessons.



PROTESTANT MISSIONARIES EXPELLED FROM ETHIOPIA

"All Protestant missionaries in Ethiopia will be revealed as spies or the agents of shady business," thus spoke Virginio Gayda, editor of the *Giornale D'Italia*, a Fascist journal. It is understood that seven British missionaries have been expelled from Ethiopia by orders of the Fascist government, and that three American woman missionaries will be ousted in the near future.

The expulsion of these missionaries on such a flimsy pretext indicates the length to which the Fascist government is willing to go in suppressing all freedom of religious belief or worship in this invaded and conquered territory. It also agrees with reports emanating from Vatican City and carried in the public press some months ago, giving a detailed statement of the proposed organization for the "conversion" of the vanquished Ethiopians to the Roman Catholic faith. It would appear there is to be a *quid pro quo* for the silence of the Vatican regarding the rape of Ethiopia by Italy, which has been unbroken even in the face of the ruthless massacre of hundreds of unarmed civilians, including women and children, following the attack on Marshal Graziani.

The American Protestant Defense League, with executive office at 53 First Street, New York City, registered a protest to Secretary of State Hull. This protest, signed by the Rev. Thomas E. Little, director-general of the organization, stated in part:

"We are astounded to read of the expulsion of American and English Protestant missionaries from Ethiopia by the Fascist government."

"The press reports that Virginio Gayda, who is attributed to being the mouth-piece of Premier Benito Mussolini, alluded to the American Bible Society in the following words:

"On the edge of the hedonistic and egotistical Anglo-Saxon civilization there are always the kind of half-baked and mystical religious sects that flour-

ish and become aggressive and commercial."

"This to Protestant Americans, and I am sure to millions of others, is an insult. Freedom of religious worship is the basic principle of modern civilization. The Italian government in its war of conquest against Ethiopia tries to make the world believe that through this war they would carry civilization to Ethiopia. It is very evident that the old Ethiopian government respected the principle of religious worship by allowing missionaries of all denominations to preach their doctrines in Ethiopia."

"It is very evident that the Fascist government allied as it is with the Roman Catholic Church wishes to let that church force its religion upon Ethiopia and destroy the freedom of religious worship and the religion which the inhabitants of that nation cherished."

"In the name of civilization, the fundamental principles of which are freedom of religious worship, freedom of the press, association, and speech, we protest against this act of Fascistic aggression and wish to point out to the whole world, the uncivil, un-Christian and inhuman act of the Fascist government of Italy."

"If we were dealing with a normal government which believed in international laws and abided by international agreements, we would ask you to use your good offices to permit these people to remain. However, we request that the American Government demand from Italy that she define her policy in the future regarding religious freedom in Ethiopia."

FATHER AND FOUR BROTHERS WORK

Yuba City, Cal., witnessed a unique Masonic occasion March 25, 1937, when Gordon B. Harter was raised to the degree of a Master Mason in Enterprise Lodge No. 70.

The father, Clyde B. Harter, who was master of the lodge in 1904, headed the degree team, assisted by

his four sons, Howard H. Harter, who was master in 1923; Orlin C. Harter, Chauncey Harter, Chauncey Harter, and Leonard Harter.

More than a dozen past masters of the lodge were present, as well as visitors from many nearby lodges.

MASONIC CRUISE TO HAVANA

Sponsored by the International High Noon Club, and formally endorsed by the Grand Lodge of New York, there will be a Masonic cruise to Havana, Cuba, October 14, 1937.

Leaving on that date, the *M. S. Kungsholm*, of the Swedish-American Line will arrive at Cuba's capital at 6:00 p. m., October 17th, remaining there the 18th, and beginning her return trip the afternoon of the 19th, arriving in New York the morning of the 22nd.

The Grand Lodge of Cuba is making arrangements to welcome the visiting Masons, and will see to it that they are royally entertained. A substantial portion of all the receipts of this trip will be donated by the Swedish-American Line to the George Washington Masonic Shrine at Tappan, N. Y., considered to be a very worthwhile Masonic undertaking.

For the past four years this steamship company has been conducting Masonic trips to Bermuda, and the results have been most satisfactory. Masons who wish to book passage are not only afforded an opportunity of taking a pleasant trip to a foreign country, but will meet their Masonic brethren from many parts of the United States.

CORNERSTONE MASONICALLY LAID

On Saturday, April 10, 1937, Grand Master Dr. Ralph E. Tiejie, assisted by the members of his staff, officers of the Grand Lodge of Washington, laid the cornerstone of the new federal post office building at Bremerton, Wash. Shortly before the ceremonies there was a parade of the Masonic bodies, including Knights Templar, grand

lodge officers and master Masons. A naval color guard and navy band participated.

The copper box sealed in the cornerstone contained copies of the three Bremerton newspapers, symbols of all service and fraternal orders in Bremerton, and a history of the city, written by Sophia Bremer, widow of John Bremer, Sr., who donated a large part of the building site to the treasury department.

Many distinguished federal officials and naval officers were in attendance. Among the latter was Rear Admiral T. T. Craven, Commandant of Puget Sound Navy Yard.

PROMINENT CANADIAN MASON

Word has been received of the recent death at Hamilton, Ontario, of William McGregor Logan, M. A. He was grand prior of the Scottish Rite Supreme Council of Canada, and also grand secretary of the Grand Lodge of Canada in Ontario, A.F.&A.M. He received the 33rd degree, honorary, on October 27, 1915, and became an active member of the Canadian Supreme Council, October 8, 1925.

SOLDIER-MASON HONORED

A tablet to the memory of Baron Friedrich Wilhelm August von Steuben, Prussian, who fought on the side of George Washington during the American Revolution, was unveiled on May 21, at Magdeburg, Germany, in the city hall, and later affixed to a new post office on the site of the church where the baron was christened.

United States Ambassador William E. Dodd was the speaker of the occasion, and warmly lauded the important part played by the baron in the cause of American Independence, stating that there were hardly any more enthusiastic or more energetic supporters of General Washington than Baron von Steuben and his German co-workers. Lord Mayor Dr. Markmann, of Magdeburg, eulogized German-American cooperation. The unveiling was attended by a large group of Americans and Germans.

It will be recalled that Baron von Steuben, persuaded by the French to enter the American Revolution, arrived at Portsmouth, N. H., in 1778, and offered his services to Congress and General Washington. He became inspector general and remodeled the organization of the army, bringing efficiency and better discipline. In 1780, he took part, as major general, in the siege of Yorktown. After the war several states gave him grants of land, and later Congress voted him a \$2,400 pension. He lived near the present site of Utica until his death in 1794.

The baron was born at Magdeburg,

Prussia, November 15, 1730, and was made a Mason by Frederick the Great. He became a member of Trinity Lodge No. 10 (now No. 12) in New York City, and later affiliated with Holland Lodge No. 8, of that city. On February 6, 1789, he was appointed a member of a committee to communicate to General Washington, just elected President of the United States, his election to honorary membership in Holland Lodge.

OBSERVE ST. JOHN'S SUNDAY

Masonic bodies in many parts of Massachusetts observed St. John's Sunday, June 20, with local processions through the streets and a group attendance at special church services.

More than 450 members of five Lynn Masonic lodges joined in observing the day with a special service of worship at the Boston Street Methodist Church. The Rev. Burton Boutwell Smith, pastor, preached.

Meeting at the Masonic headquarters on Market Street, the delegations from the lodges marched to the church behind Haverhill commandery band. The lodges participating were: Benjamin Arrington, sponsor of the observance; Damascus, Golden Fleece, Bethlehem and Olivet Commanderies of Knights Templar. Elbert Fuller was the parade marshal.

In Gloucester, the Masonic bodies of Cape Ann gathered at the Tyrian Lodge headquarters to welcome Claude L. Allen of Melrose, grand master of the grand lodge of Masons in Massachusetts, and his suite. Allen was accompanied by Ralph Lowe, Jr., of Milton, deputy grand master.

T. Frederick Brunton, of Brookline, was chief marshal of the procession which marched from the Tyrian Lodge to the Independent Christian Church, Universalist, to attend morning services. The Rev. Lyman Achenbach delivered the sermon.

Groups participating in the procession included: American Legion band, Bethlehem Commandery, Knights Templar; Cape Ann Chapter, Order of DeMolay, Acacia Lodge, Ashland Lodge of Rockport, and Tyrian Lodge.

The Masonic orders of Leominster attended a special service at the Methodist Episcopal Church, with the Rev. H. Newton Clay, pastor, giving the sermon. The service was preceded by a parade through the streets of the city, led by Jerusalem commandery, Knights Templar.

BENEVOLENT INSTITUTIONS OF ENGLISH FREEMASONRY

The 149th anniversary festival of the Royal Masonic Institution for Girls was held at the Connaught Rooms, Masonic Peace Memorial, London, Eng-

land, on May 6, 1937, and was presided over by Captain F. K. Foster, Provincial Grand Master for Gloucestershire.

The 139th anniversary festival of the Royal Masonic Institution for Boys was held on June 9, under the presidency of the Rev. Canon Stanley P. L. Curwen, Provincial Grand Master for Cumberland and Westmoreland.

LARGE SUM RAISED

The 149th Annual Festival of the Royal Masonic Institution for Girls, held in the historic Connaught rooms of the Masonic Memorial in London, on May 6, resulted in the raising of £61,213/13 shillings for the support and maintenance of this worthy undertaking.

Many Masons throughout England visited London with two purposes in view—attending the coronation and being present at the festival.

GRAND MASTER DEDICATES

On April 28, formal dedication of the new Masonic Temple at Chariton, Iowa, occurred under the auspices of the grand lodge of this state.

Considered one of the finest and most complete Masonic temples in the Middle West, it will be the home of Chariton Lodge, mother lodge of the grand master, Tom B. Throckmorton, who presided at the dedicatory services.

The address of the occasion was delivered by Charles E. Miller, who stated in part:

"The vitality and strength of Masonry in Chariton is not measured by the beauty of this temple. It is measured solely by the fidelity of its members. . . .

"Masonry has always had for its purpose the protection of human rights and human liberty. Our fraternity has, at various times, been condemned by both church and state in all parts of the world, but those who sought to destroy could not reach the soul of our fraternity. If the great principles of Masonry can be instilled into the hearts and lives of men and women, boys and girls, our history and our governments are secure."

A VALUABLE BOOK

A volume of a History of the *Crusades for the Recovery and Possession of the Holy Land*, by Charles Mills, printed in 1820, was recently presented to Chandler Lodge No. 138, London, Ohio, by Miss Mabel Cowling, granddaughter of Thomas J. Stutson.

TEXAS CENTENARY

The Masonic Grand Lodge of Texas will celebrate its 100th anniversary at Waco, on December 1, 2, and 3, 1937.

MEXICAN RETURN VISIT

Following the visit of 150 master Masons from El Paso, Texas, Lodges to Guelatao Lodge No. 5, Juarez, Mexico, on February 9, 1937, some 35 Mexican Masons attended a first degree conferred by Fraternity Lodge No. 1111, El Paso, on February 10.

The visitors expressed their admiration of the work and courtesies shown them by the Texas Masons.

This interchange of Masonic courtesies came about as a result of the recent recognition of the Independent Mexican Grand Lodge "Cosmos," of the state of Chihuahua, by the Grand Lodge of Texas.

SUPREME COUNCIL

OF URUGUAY

A communication from Montevideo advises that at the general elections of the Uruguayan Supreme Council, held January 25, 1937, Sr. Zenon A. Lopez Viduar, 33°, was named to succeed Dr. Jose P. Alaggia, 33°, as sovereign grand commander. Sr. Juan P. Lavagnini, 33°, became lieutenant grand commander, and Sr. Jose Mauthone Falco, 33°, grand secretary general; Sr. Cesar Mas de Ayala, 33°, former secretary general, is now deputy treasurer.

SCOTTISH RITE

MASONRY DEFINED

The May, 1937, issue of *The Short Talk Bulletin*, which is published monthly by the Masonic Service Association of the United States, with headquarters at Washington, D. C., (Carl H. Claudy, 33°, executive secretary) deals entirely with the Ancient and Accepted Scottish Rite. This is a valuable reference work for members of the Masonic fraternity.

In answer to the oft-repeated allegation that the purpose of Masonry is to supplant the Church, the bulletin states:

"The Scottish Rite is wholly non-sectarian. It is deeply religious in character, but in the same sense that Symbolic Masonry is religious—it teaches religion, not a religion."

A little further on, the late grand commander, James D. Richardson, is quoted as follows:

"Scottish Rite Masonry has not attempted to propagate any creed, save its own simple and sublime one, of faith in God and good works; no religion, save the universal, eternal and immutable religion, a religion such as God planted in the heart of universal humanity. Its votaries may be sought and found alike in Jewish, Moslem and Christian temples. It is the teacher of the morals of all religions; it is the teacher of good and not of evil, of truth and not error. As in the days of Dante,

its mission is to aid humanity in setting its foot upon despotism, and treading under foot spiritual tyranny and intolerance."

AN INDIAN CHIEF'S SWORD

In a recent issue of the *News Bureau*, it was stated that the tiler of Clinton Lodge No. 23, A.F.&A.M., Henderson, Texas, was equipped with a sword that once belonged to a Cherokee Indian chief named Bowles.

As is well known, American Indians seldom, if ever, were armed with a weapon of this nature. We have subsequently learned that General Sam Houston, first President of the Republic of Texas, and prominent in the Freemasonry of that state, presented this sword to Chief Bowles, a very close friend.

It appears that General Houston was by adoption a Cherokee chief. He spoke their language and knew their traditions. They had great love for and confidence in him. Furthermore, Houston was known to be a friend of the Indians, and was bitter in his opposition to the campaign that expelled the Cherokees from Texas.

Chief Bowles, when more than 83 years of age, was thus described by a historian: "On the field on horseback, wearing a handsome sword and sash which had been given him by President Houston, he was a magnificent picture of barbaric manhood."

When the chief was slain in battle, he wore this sword, which was taken from the field and presented to Clinton Lodge. In 1893, however, the lodge returned the sword with appropriate ceremonies to the Cherokee Nation.

SHRINE CONVENTION

AT DETROIT

The 63rd Annual International Convention of the Ancient Arabic Order, Nobles of the Mystic Shrine, was held this year at Detroit, Mich., the dates being June 22, 23 and 24.

This was the second time that the famous motor city has been host to the Shriners, the last occasion being in 1897. From a rather small city in that day, Detroit has rapidly expanded, owing to its many industries, and today has a population of nearly 2,000,000.

Judge Clyde I. Webster (Wayne County circuit court), imperial potentate, was largely instrumental in inviting the Shriners to Detroit.

N. H. CENTENARIAN PASSES

Alonzo F. Brown, who passed away at his home in South Pasadena, Cal., May 22, 1937, would have celebrated his 101st birth anniversary this coming August 31st, had he lived. He was

born in Stratford, N. H., in 1836, on the same farm upon which his grandfather had settled in 1763. In 1859, he set out with his family in a covered wagon for Oregon.

He was made a Mason in Laurel Lodge, Roseburg, Ore., in February, 1866. He served his lodge as master four terms, and upon his 100th anniversary received a past master's apron, together with congratulations from the Grand Lodge of Oregon. He was an elder in Calvary Presbyterian Church.

72 YEARS A MEMBER

Daniel McDonald, aged 99, of Tres Pinos, Cal., claims to be the oldest living Mason in the United States. He entered the fraternity in Nova Scotia on May 30, 1865. Having already obtained his 55-year pin, he expects in 1940 to be eligible for the 75-year pin.

OUTSTANDING MASONIC EVENT

On Wednesday, June 30, 1937, English Freemasonry was represented by thousands of its leaders, past and present, who gathered at the Royal Albert Hall, London, to do honor to King George VI. It is hoped that the recent illness of Highness the Duke of Connaught and Strathearn, grand master of the United Grand Lodge of England, did not prevent his being present. Other eminent Masons participating in this occasion were the Earl of Harewood, pro grand master, and General Sir Francis J. Davies, deputy grand master.

In addition to the bestowal of Coronation honors on a number of distinguished craftsmen, the King was present to be invested with Brevet rank as past grand master of the order.

CUBAN MASON DIES IN SPAIN

Information has been received concerning the death of M. Louis Joseph Tromph, 33°, active member of the Supreme Council of Cuba, which occurred in Spain on May 27, 1937. He had gone to Spain three years ago to obtain the services of an eye specialist, and it is believed that the war conditions existing in that country, with the attendant scenes of horror, hastened his end.

Mr. Tromph was born July 18, 1871, in St. Jean Broiviller (Lorraine), France, and went to Cuba in 1908. In 1915 he was appointed Administrator of the American Club of Havana, a position that he held until 1934, when he moved to Spain. He received the 33rd degree from the Supreme Council of Cuba, January 31, 1918, and became an active member January 28, 1932, occupying the office of master of ceremonies.

PLEASED WITH OUTLOOK

The delegates from the 1,036 Masonic lodges of New York State brought very good reports of progress to their grand master, Jacob C. Klinck. The occasion was the 156th annual communication of the grand lodge of that jurisdiction, which met May 4, 1937. His interpretation of the sense and feeling of the meeting was, figuratively speaking, "a marching Masonry, * * * a clarion call to new devotions, to new enthusiasms, to new achievements."

The danger which he saw was failure of some lodges to comprehend how auspicious was its opportunity, and therefore not setting their goals high enough. That goal, he said, is to make every Craftsman increasingly "Masonry conscious."

The grand master, in stressing ways and means for the lodges to attain the goal which he gave them, said in part: "May it be brought about that in the heart of every Mason, membership in the lodge shall become a symbol of a consecration to the ancient ideals of the Craft: devotion to the Grand Architect; loyalty to the United States and its institutions; assumption of all the responsibilities of citizenship, and the business of being in very truth a brother to those in distress, and in need of aid, sympathy and encouragement. May membership be a vivid reminder of our obligations to our lodge."

NATIONAL SOJOURNERS

The seventeenth annual convention of the National Sojourners was held at Newport, R. I., June 24, 25 and 26, 1937. On the first day there was a meeting of the national officers, the committee of 33, and the regional representatives, as well as various committee meetings. In the evening the herces of '76 held its annual meeting.

On June 25, the convention was officially opened at 9:00 a. m., the day being devoted to routine business, and the annual banquet was held in the evening. On June 26, the convention resumed its labors at 9:00 a. m., and was adjourned about noon. This was followed by a clam bake in the afternoon. The host chapter was Narragansett Bay No. 14, which provided many features of entertainment for the visiting sojourners.

33d HONORED

C. Fred Silberbauer, 33°, a distinguished Mason residing in South Africa, was recently honored by receiving from the Supreme Council of Switzerland, A.A.S.R., the rank and dignity of *Membre D'Honneur*. This title, up to the present time, has been con-

ferred upon but one other Mason, namely, Grand Commander John H. Cowles, 33°, of the Southern or Mother Supreme Council, U. S. A. Mr. Silberbauer recently observed his 84th birth anniversary.

THE GOOSE AND GRIDIRON

Of particular interest in Mr. "Wagner's" book, "London Inns and Taverns," is the reference to the ancient "Goose and Gridiron," in St. Paul's Churchyard. In this connection he writes:—

"Equally historic was the Goose and Gridiron, which the fates decreed should be razed to the ground for the extension of the adjoining millinery mart ten years after the vanishing of Dolly's Chop-House. Prior to the Great Fire it bore the sign of the Mitre, and enjoyed the distinction of being the first 'Musick House' in London. As appears from a catalogue issued by him (1664), its 'Master' had on view a large number of natural curiosities, the result of his thirty years' travel in foreign lands. Presumably these did not perish with the house, for we learned that, purchased by Sir Hans Sloane, they helped to form the nucleus of the collection of the British Museum. Already then the Company of Musicians, who gave concerts there at stated intervals, displayed their symbol of the Swan and Harp over the portal of the Mitre, and when the tavern came to be rebuilt after the general devastation of the city, its sign was changed to that of the Lyre. To unsophisticated passers-by, however, the later representation of Apollo's Lyre surmounted by a Swan suggested anything but its true meaning, so they readily followed suit with the wits of the town in styling it the Goose and Gridiron. . . . Yet all the aforesaid associations sink into insignificance beside that of the renowned tavern having been the home of St. Paul's Freemasons' Lodge, where Sir Christopher Wren presided regularly over its meetings for eighteen years, and after laying the foundation-stone of the stately Cathedral with them, presented the trowel and mallet to the lodge of which he was master. Nor is this the whole subject of remembrance by the Universal Brotherhood. At the Goose and Gridiron, Freemasonry appertaining to our own land was solemnly revived and the Grand Lodge of England duly established in the year 1717. If on no other account, the historic house could not have passed away without a host of regrets."

One of the most interesting chapters is that on "Vanished Inns of the City." The Old White Hart in Bishopsgate, which was attached to the Bethlehem Priory on the city boundary, took prece-

edence. Its successor has the date "1246" cut in stone on its front, and claims to be endowed with the oldest licence in London. According to Mr. Leopold Wagner, the phrase, "Gone to the devil," finds its origin in the habit Temple lawyers had of visiting the Devil and St. Dunstan's tavern, where Child's Bank now stands in Fleet Street. We are informed that the Tiger, in Great Tower Street, was the resort of Peter the Great, and moreover when Queen Elizabeth was imprisoned in the Tower before her accession, "she was often permitted, out of consideration for her rank, to visit the Tiger under escort by way of a secret passage beneath the moat, for a brief spell of liberty."

In Southwark, one of the most famous inns was the Bricklayers' Arms. "With the sole exception of the Tabard, an essentially pilgrims' inn, this wayside hostelry, established during the reign of Edward III, ante-dated all the ancient guest-houses of the Borough High Street by whole centuries." Soon after the battle of Crecy (1346) a great company of Burgundian Knights, who came over for a grand tournament in Smithfield, put up at the Bricklayers' Arms—"a vast hostel on the olde rode from Kent to Southwarke." Warwick the King-maker and Anne of Cleves were also guests.

POOLE HEADS GRAND LODGE

Succeeding Dr. Ralph E. Tieje, of Cheney, Wash., Frank L. Poole, of Tacoma, was elected grand master of the grand lodge, A.F.A.M., of that state. Mr. Poole is a past master of William P. Dougherty Lodge No. 224, and is one of the best known Masons in that jurisdiction.

Charles P. Kirtland, of Wrangell, Alaska, member of White Pass Lodge No. 113, F.&A.M., Skagway, Alaska, was selected to serve as senior grand warden, being the first past master of an Alaskan lodge to hold an elective office in the Grand Lodge of Washington.

There are eleven lodges in Alaska under the Grand Lodge of Washington.

JUDGE KINDLY

Don't expect perfection in a man just because he is a Mason. If you do you will be disappointed. Masonry makes men better, but no human agency makes men perfect. If he is a Mason, you have a right to presume that he is a fairly good man, but do not condemn Masonry even if a few Masons turn out bad. Even the Great Teacher himself had a Judas. The aim and purpose of Masonry is to receive none but good men, keep them good and make them better.

Judge the institution, not by a few

failures, but by the average of its successes. That average is high, and it consequently gives a standing to its members, but it cannot be an infallible guide. So with a Masonic body. It may decide to do something which you, as a member individually oppose. But do not feel that you must condemn on that account. You may be right, but do not pull away. Even you are not infallible, and the institution has stood for good for so many years, you may feel assured that its average performance will be good.—*Masonic Beacon*.

FRENCH SERVICE CLUB

A group of French Masons have founded a club, "Le Foyer Philosophique," which is open to all Freemasons from any Masonic jurisdiction, who will be cordially and fraternally welcomed in person or whose letters will receive courteous attention at the headquarters of the club at 16, rue Cadet, Paris.

The purpose of the club is to put at the disposal of all visiting Freemasons desirous of information concerning Paris, or France, and facilitate their sojourn in the country. It is hoped that all American brethren who are in Paris, or contemplate traveling in France, will avail themselves of the opportunity of this service when searching for hotel or other living quarters; places of amusement; fraternal information; personal contacts, or any other aid that a brother from one country might desire while visiting another country.

"TEMPLAR CITY," FLORIDA

On an entire city block facing on Biscayne Boulevard and Biscayne Bay, Miami, Fla., is being erected "Templar City," the center of sociability throughout the week of the fortieth Triennial Conclave of the Grand Encampment Knights Templar of the United States of America, July 17-23. It is here the respective grand commandery organizations of the several states will have their official headquarters. With the surrounding tropical foliage and with special lighting effects to be installed, it is proposed to make templar city a place of great attractiveness. Already hundreds of committee workers, construction and design engineers, decorators, electricians, painters and carpenters are busily engaged in preparing templar city for the forthcoming convale.

A copy of Franklin's reprint of Dr. Anderson's *Constitution of Freemasonry* was recently discovered in Los Angeles, Cal., by a local collector of rare editions of that city. The original was printed in 1723, in England. Benjamin Franklin, a grand master of the Grand Lodge of Pennsylvania, republished the work in 1734.

Only 11 copies of the Franklin reprint are known to be in existence. One of them, and of the first authentic Masonic work to be published in America, is in the Library of the Supreme Council, Scottish Rite, of the Southern Jurisdiction, at Washington, D. C.

APPLIES AT 91

T. H. B. McClure, age 91, Heber Springs, Ark., has petitioned Quitman Chapter No. 30, K. A. M., of that place, for its four degrees. He has been a member of Sugar Loaf Lodge No. 114, at Heber Springs, for 60 years, and is believed to be the oldest Mason in that state ever to apply for any of the Masonic degrees above those of the Blue Lodge.

CELEBRATES 200th

ANNIVERSARY

Every enthusiastic Mason is a seker after Light. This he may find not only in the teachings of the fraternity, but in the early information, opinions, practices and customs found in the minutes and other records of the oldest English lodges. Thirty of these lodges have celebrated their 200th anniversaries. Felicity Lodge No. 58 is the latest of these to so celebrate. The event took place on April 30, 1937, at Freemason's Hall, Great Queen Street, London.

As is customary, the dignitaries of the United Grand Lodge of England, as well as many officers from the various provincial grand lodges, are in attendance on such auspicious occasions. The Grand Master of England, who is the Duke of Connaught, and grand uncle of the reigning King of England, George VI, was represented at this function by the provincial grand master, who at present is the Earl of Harewood. He took an active part in the ceremonies of installing the officers for the ensuing year.

A beautiful and handsomely bound brochure of some eighty pages containing a brief record of the lodge was presented to each person present. It appeared from this record that the lodge followed the early custom of meeting in a well-known and popular tavern, and although it did not formally become a member of the grand lodge until 1737, it was organized several years prior to that date.

As is true of many of the English lodges, the members consist of persons engaged in the same kind of employment. The members of Lodge of Felicity No. 58 were for the most part in the service of noblemen, not a few of whom were themselves prominent Masons in their time, as was true of the Duke of Richmond—grand master of the moderns in 1724; Lord Lovel, later the Earl of Leicester, who was grand master in 1731; Viscount Monta-

cute—grand master in 1732; Lord Albemarle, and others. Lord Darnley was the grand master to whom the petition of the lodge was presented, and who granted it after his installation on April 28, 1737. The following excerpt concerning his installation as grand master, is quoted in the brochure from the *Daily Advertiser* of April 29, 1737:

"Yesterday at noon, Earl Darnley, grand master elect of the Ancient and Honorable Society of Freemasons, in a chariot drawn by six fine grey horses attended by upwards of one hundred coaches and chariots went from His Lordship's house in Pall Mall where the company breakfasted, which cost his Lordship £200, and then proceeded to Fishmonger's Hall, where a grand entertainment was provided; three pair of kettledrums, six trumpets and eight French horns were properly disposed in this procession."

The importance of thoroughly understanding the principles of the Craft was emphasized by the early Masons, also noted in the following excerpt from the records:

"That a lesson of Masonry shall be examined and gone through every lodge night for the edifying of young Masons on the failure of which the master and wardens shall forfeit each of them one shilling for the use of the lodge."

The above quotation would suggest that the officers of modern Masonry could well take many leaves from the historical records of our early English lodges, rich as they are in incidents and practices of those acts of faithfulness necessary to growth and strength in the great and ennobling cause of Freemasonry.

U. S. AMBASSADOR HONORED

Robert W. Bingham, United States Ambassador to the Court of St. James, received a double honor on June 30—one in Scotland and the other in London.

On the morning of that date the University of St. Andrews (Scotland) conferred upon him the honorary degree of LL.D. Mr. Bingham boarded a special plane immediately following the ceremonies, and returned to London, where at a meeting of the United Grand Lodge of England, held in the Royal Albert Hall that evening, he was invested by His Royal Highness the Duke of Connaught, Grand Master of the United Grand Lodge of England, with the honorary rank of past grand senior warden.

Ambassador Bingham, past master of a Kentucky Masonic lodge, and a Knight Commander of the Court of Honor in the Southern Scottish Rite Jurisdiction, already holds an LL.B. degree from the University of London, an LL.D. from Cambridge, and a D.C.L. degree from Oxford.

VERMONT JOINS MASONIC SERVICE ASSOCIATION

The Grand Lodge of Vermont joined the Masonic Service Association at its recent Annual Communication. The action of this grand lodge is one of many others since the reorganization of the association in 1929-30.

With the establishment of the new regime, a series of bulletins on Masonic subjects has been prepared, and an extensive program of lodge room plays, games, and entertainments inaugurated, all having a Masonic educational purpose. In addition to these features, other salient activities have marked the work of the association.

THIRD DEGREE CONFERRED IN DEATH VALLEY

Following degree work the other night, several of our members, together with members from Evergreen Lodge, reported on a visit made April 10 to Death Valley, where the officers of the Sixtieth Masonic District, composing lodges from Bridgeport, Bishop, Independence and Big Pine, conferred the third degree under the stars on the floor of the "Devil's Golf Course," eight miles from Furnace Creek Inn. The Devil's Golf Course is an alkaline salt bed 280 feet below sea level. The furniture of the lodge was brought by truck 170 miles over the desert from Bishop, also a generating plant, which supplied the electric lights. The cars were parked around the lodge enclosure, the Masons improvising seats on bumpers and fenders of their cars. Approximately 200 Masons attended this ceremonial, and probably there would have been three times that number if the event had been more widely known. The grand master was represented by Wor. Bro. Louis C. Drapeau from San Francisco, and a member of the Masonic Homes Endowment Board. Others were there from Delano, Mariposa, Fresno, Tonopah, Los Angeles, and 11 from Riverside. The candidate was from Winmedumah Lodge No. 287, Bishop.

"The most impressive thing in the degree," said one of the members of Riverside Lodge, "was the door leading from the preparation room. It was brought from the Bishop District, set up in the N. W. corner of the lodge, and when that door opened it opened to the Universe." "Another most impressive sight was when the lights dimmed, the stars shone in all their glory and power."

Pocket souvenirs were given to all in attendance at this meeting, and all were invited to attend a similar meeting to be held later in the year on top of Mt. Whitney. One of the officers present stated that it was "a low down trek" to Death Valley, but to climb

the heights of Mt. Whitney to confer a Masonic degree was a "trip to the throne of the Almighty."—*The Masonic Digest*.

WOUNDS INFLICTED BY TIGER

Hathon G. Getchell, 81 years of age, who received the Scottish rite degree at St. Joseph, Mo., as a member of the spring class of 1937, passed away on May 22. The cause of his death was severe gashes on the right arm and chest, made by the claws of a caged Sumatra tiger at Moila Shrine Circus.

The beast sprang to the side of the cage where Mr. Getchell was passing, and with its paw extended through the bars, attacked its victim before his closest friends and acquaintances were aware of what had happened.

Born in Cincinnati, Ohio, and a schoolmate of President Taft, Mr. Getchell was prominent in Republican politics and in varied lines of business for many years at St. Joseph, Mo., but it is said of him that his activities in politics were second to those in Freemasonry.

A past potentate of Moila Temple, he was also captain of Moila Temple Shrine Patrol for 42 years. It was said before his death that he was the oldest living "Patrol Captain in the world."

Mr. and Mrs. Getchell celebrated their fiftieth anniversary, February 10, 1931, on which occasion they entertained more than 1,200 guests.

HAS LONG SERVED CRAFT

At the recent convocation of the Grand Royal Arch Chapter of Michigan, Charles A. Conover, 33°, who has been general grand secretary of the General Grand Chapter, R. A. M., U. S. A., since 1912, was elected to fill the unexpired term of office of grand high priest, caused by the death of James F. Firestone. He was installed and presided until the regular election of officers, when he was again elected grand secretary, for the thirty-fifth term. In addition he is grand recorder of the grand council, R. & S. M., having held this position since 1903, and has been grand recorder of the Grand Commandery, K. T., since 1923.

A novel feature in Mr. Conover's Masonic experience is that in 1903 he succeeded his father, Mr. Jefferson S. Conover, 33°, in the office of grand secretary, Royal Arch Masonry. Mr. Conover, Sr., was, in 1902, made an honorary past grand high priest of Michigan in recognition of his valued services.

SUNRISE MEETINGS

BECOME POPULAR

Recently, Community Lodge No. 684, F.&A.M., of Columbus, Ohio, held its annual sunrise meeting. The meeting began at 4:00 a. m., at which

time one candidate received the Master Mason degree.

These annual meetings were started in 1924, by Robert W. Taylor, then master of the lodge. Aside from the conferring of the Master Mason degree, a memorial service to departed brethren is also held. Frank C. Reading is present master of the lodge.

Westgate Lodge (Columbus) No. 623 also held a special communication at 4:30 a. m., at which a candidate was raised to the sublime degree of Master Mason.

It is reported that similar meetings were held by lodges in Marion, Marysville and Tiffin, Ohio.

A feature of these gatherings of Masons is a simple breakfast, usually served out-of-doors near where the ceremonies are held.

UNDELIVERED AFTER

160 YEARS

The Iowa Masonic Library is indebted to Brother Alexander B. Andrews, of Raleigh, N. C., for an interesting bit of information regarding a Masonic document originating in 1777. It will be of additional interest because of the part that Brother J. Hugo Tatsch, formerly of Iowa, had in bringing this document to the attention of Masonic students. In referring to the activities of the Grand Lodge of North Carolina, held in April, 1937, Brother Andrews states:

Of historical interest was the presentation by Past Master J. Hugo Tatsch, the Masonic writer and historian of Boston, Massachusetts, through this writer of the *Quarterly Circular* issued by the Grand Lodge of England as of April 18, 1777, which was addressed to the Worshipful Master of Royal White Hart Lodge at Halifax, North Carolina.

As you will recall, this Lodge was chartered by the Grand Lodge of England as No. 403 on August 21, 1767 (*Lane's Record of Old Lodges*).

Probably, you may recall that Joseph Montfort, Provincial Grand Master, was treasurer for the Upper Half of the Royal Colony of North Carolina, and he died (I think, March 17, 1776). It was his deputy, Cornelius Harnett who chartered the Independent Royal Arch Lodge at Cabin Point, Virginia (the charter from Cornelius Harnett is in the Grand Lodge of Virginia archives). As stated in my presentation remarks, it is my surmise that this communication reached North Carolina for the first time only six weeks ago. To charge that a communication sent out in April, 1777, took one hundred and sixty years to reach its destination

(it hasn't reached Royal White Hart Lodge yet) sounds like a serious accusation. However, the conditions existing in America in 1777 must be considered, especially following July 4, 1776, when independence and freedom were declared. As Boston, in 1777, was one of the few places occupied by the British army, and doubtlessly all mail addressed to the colonies in America was handled through the port of Boston, I presume that this letter in some way found its way to some archives in Boston and then through the kindness of Brother Tatsch came to the Grand Lodge of North Carolina.

Royal White Hart Lodge is still located at Halifax, North Carolina, but is known as No. 2. Brother Andrews has kindly consented to have a copy of this *Quarterly Circular* photostated for the Iowa Masonic Library.

A MASONIC TESTING TIME

Some people are ignorant of the important part Masonry is playing in the world today. They are of the opinion that the fraternity confines its activities entirely to the lodge; that it tends to promote class distinction; that it encourages exclusiveness, etc.

But these opinions are far from the truth. As a matter of fact, Masonry is taking a very active part in these constructive undertakings that have for their purpose the uplift of humanity and the benefit of the social order. Believing in knowledge, one of the great tenets of the Craft, it heartily supports the public school system of our country. Its wide and varied philanthropy is well known. Many are its works of practical altruism extended to the unfortunate of every race and creed. One example will suffice—the Crippled Children's Hospitals, operated and maintained by the Mystic Shrine.

Masonry is not confined to the lodge room. Its good works are everywhere manifested, and members of the Craft may be found in the front rank of every noble undertaking. The following item, taken from the *Masonic Home Journal*, official organ of the Grand Lodge of Kentucky, F.&A.M., issue of May 15, 1937, will illustrate this point:

"Now is the time to take your Masonry out of the four walls of the lodge room and exemplify it in all its beauties and beneficence in that great lodge set out in our rituals as the form of a lodge, from East to West and between North and South, from Earth to Heaven, and from surface to center. There lies your field and there is renewed life and strength and love for your lodges. The test of friend-

ship in adversity and the test of your Masonry is what you are willing to do for mankind in adversity. The testing time is here and these days of adversity and depression will show whether you have really been made a Mason in your heart, or whether you are only a Mason from the skin out."

MARK OF TRUE MASON

The New South Wales Freemason, published at Sydney, in its issue of April 1, 1937, devoted its leading editorial space to the subject of "Honour," from which the following is quoted:

"The Institution is an honourable one, working not for selfish ends, but for the common good which can only be brought about by the undivided building of character based upon honour. The selfish man has no place in the Craft and the Craft has no place for the selfish."

"It is the bounden duty of those within the Craft to constantly impress this fact upon its votaries—that the honour of a Mason is exemplified by his personal integrity, honesty and determination under the most adverse conditions."

"This standard must be always demonstrated and members taught that amidst the turmoil of our age we still tenaciously cling to the old-fashioned standards laid down in the Great Light and constantly taught in the Ritual. Unless this standard be maintained, there can be no advance in the uplift of human society and in the general building of character, which will bring the whole human family to that ideal of perfection which was the aim of our forefathers. They commenced their building on such solid foundations that we are enjoying the privileges and blessings they laid in store for us. Such should be our aim, and only by accepting as candidates those who will duly appreciate the real aims and ideals of the Craft can we keep in the vanguard of civilization."

SWISS PAPER PENALIZED

According to a recent dispatch from Switzerland, an anti-Masonic newspaper, called *Le Front National*, of which Jacques Rochat is publisher, was fined 15,000 francs, plus 6,000 francs damages, for carrying a series of articles injurious to the Masonic Fraternity. These articles sought to discredit the Craft in the eyes of Swiss citizens by making false and erroneous statements regarding it.

The Masonic officials of Switzerland appealed to the civil authorities and pointed out the injustice that was being done them by the newspaper in question. After a complete and thorough investigation, the Swiss authori-

ties not only penalized the publisher in the amounts named above, but also the editor, and the author of the defamatory articles. Furthermore, the court ordered that the proceedings of the case be published in various newspapers throughout the country at the expense of the calumniators.

NEW YORK POLICE HEAD

BANS GAMBLING ON FORCE

Mr. Lewis J. Valentine, Police Commissioner of New York City, is determined to stamp out any and all gambling on the part of his men. On June 12th, he summoned all commanding officers of his department above the rank of captain to a special meeting, at which he told them that he would not tolerate any form of gambling on the part of any member of the department.

It is the intention of the Police Commissioner to hold his inspectors responsible for the conduct of their patrolmen in this respect, and Mr. Valentine stated that should a patrolman be charged with engaging in gambling, not only would he stand trial, but his superior officer would go on trial with him.

For years New York's energetic police commissioner has been conducting an insistent campaign against all forms of gambling. At his orders quantities of slot machines and other gaming devices held to be illegal have been seized by the police, broken up and cast into the river in company (and appropriately so) with quantities of pistols, rifles and other lethal weapons taken from criminals. Mr. Valentine's position with respect to gambling might well be followed by other police chiefs throughout the nation.

THE GOLDEN GATE BRIDGE

The Golden Gate Bridge, spanning the mile-wide entrance to San Francisco Bay, is no longer a dream shared by many great engineers, but a reality of transcendent proportions. The "job that couldn't be done" has been accomplished. Opened on May 28, 1937, this great work was the engineering achievement of Joseph Baermann Strauss, who has built many bridges of steel across rivers, harbors and gorges in several countries of the world. This great structure, with its marvelous main span having a length of 4,200 feet—700 feet longer than that of the famous George Washington Memorial Bridge across the Hudson River—was built in the remarkably short time of four years.

Great as was its engineering performance—a challenge to the genius of man—the job of promoting the project at a cost of \$35,000,000 in the midst of a depression also required vision, confidence, persistence and de-

votion to business details of the highest order.

The promoters had to meet the resistance of a great number of influential citizens of San Francisco and its environs, who said that it never could be built; that if it were built it would be destroyed by an earthquake, blocking the harbor; or that Japan would sink it and bottle up our naval vessels; and finally, if the engineers succeeded, it never would pay for itself.

But the promoters of the Golden Gate Bridge, who saw eye to eye with the chief engineer, can rejoice with him who has celebrated the achievement in a poem called *A Symphony in Steel*, which begins significantly:

"Launched midst a thousand hopes and fears, damned by a myriad hostile seers, yet ne'er its course was stayed."

Among those who are entitled to much credit for the promotion and carrying forward the executive features of the undertaking is William P. Filmer, president of the Golden Gate Bridge and Highway District. With all of his duties in this connection, Mr. Filmer, lieutenant grand commander of the Supreme Council, Scottish Rite, of the Southern Jurisdiction, has found time to give thought to the details of his official duties as Sovereign Grand Inspector General in California for the Supreme Council.

Mr. Filmer's steadfastness to public duties, along with his concern for the social values of Freemasonry, is an example to the Mason who "hasn't the time to even attend his lodge."

GEORGE WASHINGTON MASONIC SHRINE AT

TAPPAN, N. Y.
Masonry everywhere applauded the vision and foresight of Charles H. Johnson, then grand master of the Grand Lodge of New York, when, in the middle of December, 1931, he took the initiative in signing a contract to purchase the DeWint House at Tappan, N. Y., as a patriotic Masonic Shrine. His action was approved in the proceedings of the Grand Lodge in 1932, and a holding company authorized in which to vest title to the property.

RULES ON INTOXICANTS

J. Philip Perry, grand master of the Grand Lodge of Ohio, has made the following decisions concerning the sale or use of intoxicating liquors in Masonic temples or by members of the order in that state. The ruling follows:

"1. No spirituous, malt, vinous or fermented liquors or beverages having an alcoholic content of more than one-half of 1 per cent by weight can be used for beverage purposes (except ceremonial) in any Masonic lodge room, anteroom, banqueting room or

adjacent room in such Masonic temples within this grand jurisdiction. This also applies to gatherings in Masonic temples of organizations whose membership is predicated on blue lodge Masonry.

"2. No lodge or Masonic temple company may rent or lease any portion of its building where the same is to be used for selling or dealing in intoxicating liquors.

"3. It shall neither be deemed a violation of Section 58 of the Code, nor a Masonic offense to sell 3.2 per cent beer or any other beverage that has been legally determined to be non-intoxicating, but no such beverage can either be sold or drunk in or about a Masonic temple in this state.

"4. Ohio Masons are at all times subject to Masonic discipline for unmasonic conduct in this state due to the excessive use of intoxicating liquor, wherever obtained or used."

It is understood that a number of grand masters in the United States have made similar rulings, and that in most grand jurisdictions a petition for blue lodge membership from one who is actively engaged in the liquor business would be rejected.

VALUABLE ARCHITECTURE FOUND

The remains of a temple of Isis, said to have been built about 200 A. D., was uncovered recently by workmen who were clearing away sand near Alexandria, Egypt. Among the discoveries were the flight of steps which led, doubtless, to the main hall, and three white marble columns in a good state of preservation. According to a statement, the authorities will erect these marble columns on their bases, which still remain on the site.

Other valuable things revealed by the workers were several perfectly preserved marble statues: one of the goddess Isis, two of Osiris, and one of Horus, then constituting the family triad, worshipped by the ordinary people at one time in the history of Egypt.

A well-preserved marble statue of an artist and two small sphinxes were also some of the valuable finds. The statues have been placed in the Greco-Roman Museum.

WIFE PLAYS PART

A Craft publication recently dealt with the part the wife of a Worshipful Master plays in his successful administration of lodge affairs.

The writer stated that the master's wife must undergo a good deal of sacrifice in giving up her husband night after night when he is engaged in Craft duties. At installation services the retiring Master is, as a general thing,

eulogized for his excellent work during his term of office, but very little tribute, if any, has ever been paid the master's wife.

During the installation services of a lodge on the Pacific Coast, the retiring master, in accepting the gift of a past master's ring, and later acknowledging the help he had received from his officers and members of the lodge, paid a brief but effective tribute to the support and co-operation he had received from his wife. This so impressed the members of the Lodge that several addresses followed on the part of the past masters who unanimously agreed that their success in occupying the oriental chair had in a large measure been attributable to the loyal support from their respective wives.

GRAND LODGE OF ENGLAND

It is understood that the September, 1937, quarterly communication of the United Grand Lodge of England will be held at Leeds.

Only four other meetings of the grand lodge have been held outside of London, viz., in 1923, at Liverpool, in 1928, at Birmingham, in 1934, at Newcastle, in 1935, at Manchester. The Province of West Yorkshire, of which the Earl of Harewood, pro grand master of the United Grand Lodge, has been provincial grand master for the past eleven years, will be the province to be thus honored in September.

MASONRY AND THE SOCIAL SECURITY ACT

Are Masonic Lodges and other similar fraternal organizations required to pay taxes and make reports under the provisions of the Social Security Act? Uncle Sam says they are.

The law exempts any organization or group "organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes . . . No part of the net earnings of which inures to the benefit of any private shareholder or individual." The Commissioner of Internal Revenue has ruled that Masonic Lodges and organizations of a similar nature, Supreme, Grand or Subordinate, are not organized *exclusively* for any one of these purposes or any combination of them, and that they are therefore subject to the taxes imposed by the law.

However, Masonic Homes, hospitals and schools, when separately organized, have been held to be charitable or educational institutions, and as such are exempt from the tax.

Under these rulings, any Lodge, Chapter, Consistory or other Body which pays any individual, such as the Secretary or Tiler, for service, must file returns and pay a tax. The so-

called Unemployment Tax is assessed against all employers of one or more, while the Old Age Retirement Tax is assessed against all employers of eight or more persons and an equal payment is required from each employee, so that a Lodge having eight or more officers, one or more of whom receives compensation for his services, is subject to both Unemployment and Old Age Payments.

The amount of tax imposed on the average Lodge would be small, and in most cases the nuisance involved in making the many reports required might be found more objectionable than the tax itself.

It is generally considered by Masonic authorities that every object and purpose of the Fraternity is included under the exempted classes, "religious, charitable, scientific, literary, and educational," and this has been held in tax decisions in some of the states, but does not appear to be conceded by the Commissioner of Internal Revenue. The amendment of the statute, or expensive and long drawn out litigation, appear to be the only methods by which Masonic organizations may be relieved of these reports and assessments.

Bills relating to exemption have recently been introduced in the U. S. Senate by Senators Sheppard and Walsh. These bills are quite similar, both providing for the exemption from the provisions of the Social Security Act of Fraternal *Beneficiary* Societies operating under the lodge system. These apply to fraternal insurance or benefit organizations, but not to orders such as the Freemasons.

It should be noted that other provisions of the Social Security Act for the relief of unemployment, assistance for dependent or crippled children, and the aged, are likely to have a favorable effect on the charities of the various fraternal orders.

DUE EAST AND WEST

Situated on the brow of a hill west of the San Gabriel Mountains in Southern California, and within the acacia-wooded confines of Santa Monica's municipal cemetery is probably the largest outline of the Masonic emblem of the Square and Compasses ever drawn for the purposes of interment. This emblem marks the spot where the mortal remains of many Master Masons, together with members of their families, may find a last resting place.

The Masonic plot in which this enormous emblem is centered comprises 1.44 acres, being 178 feet in depth and 352 feet in length, with burial space for 2,450 graves. The emblem measures 186 feet along each branch of the compasses and 125 feet along each side of the square, while the central "G" is 60

feet in diameter. Within the Medusan cement outlines of the emblem is space for 426 graves. This white border of artificial stone which delineates the Square and Compasses with its central "G", is a ribbon two feet in width with rectangular openings opposite the head of each grave. Temporarily, these openings are filled with a blue granite gravel. After interment the granite gravel is removed and in its place is put a flat blue granite marker suitably inscribed. On the marker and beneath the name and dates appears the Square and Compasses emblem, or in the case of qualified members of the family, an O.E.S. star.

The entire section was completed and first interments made in 1936. It is proposed by the Masonic lodges which form the association to erect within the circle of the compass-hinge a symbolic monument. Sentiment is divided between the five orders of architecture, an altar, or a figure representing Time. On this monument would be placed a bronze tablet with a suitable inscription.

WAS SHAKESPEARE A MASON?

This interesting question is asked by *The Freemason* of London, Eng., in its issue of January 30, 1937. The article goes on to state that the famous Bard of Avon had been variously described as "a Papist," "a Jew," "a spleeny Lutheran," "an ambitious churchman," "a dissentious rogue," "a heathen philosopher," "a pagan rascal."

Whether or not he was a Freemason is a matter of conjecture, as a review of his major plays fails to disclose any reference that could possibly have a Masonic significance.

However, this is a debatable subject, evidenced by the fact that there was recently published a book by Alfred Dodd, P. M., English Mason, entitled *Shakespeare, Creator of Freemasonry*. It is stated that the author of this book,

after profound research, has produced from the writings of Shakespeare astonishing evidence of his knowledge of Crafts secrets.

The Manchester City News, reviewing this work, states: "Certainly he (the author) proves Shakespeare to have used Craft similes with astonishing frequency."

It is to be assumed, however, that if the greatest English dramatist of all times were a member of the Masonic Fraternity, there certainly should be definite proof found in support of the same.

MASONIC BAPTISM

The Scottish Rite Bodies of San Jose, Calif., recently performed the ceremony of Masonic baptism.

This service, the ritual of which was prepared by Albert Pike, is solely Masonic, and in no way is it to be confused with the rites of the church. According to the announcement, a child of either sex may be baptized, provided that if a boy, he has attained the age of twelve, and if a girl, she has reached the age of eighteen. The father of the children must be a Scottish Rite Mason in good standing, and the godfather selected must also be a member of the Rite.

Masonic baptism secures for the child so honored the protection and assistance of the lodge.

LORD MAYOR MASTER

After an interval of two years, the office of Master of Guildhall Lodge No. 3116, London, Eng., was again assumed by a Lord Mayor of London in the person of Sir George Broadbridge, who was installed in the Chair at a meeting of the Lodge held at the Mansion House, the ceremony being performed by the Earl of Harewood, K.G., Pro Grand Master. Since the consecration of Guildhall Lodge in 1905, twenty-one Lord Mayors of London have served as Master.

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He immediately went to the conductor and said, "Here's a cigar, I want to congratulate you. I have travelled on this road for fifteen years, and this is the first time I have ever caught a train on time."

"Keep the cigar," said the conductor, "this is yesterday's train."

FLEW

St. Peter: "How did you get up here?"

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"Well, I want to arrange to have my husband's fidelity insured."

"I TIPS ME LID"

Jim: "No getting around it—there's one person you have to take your hat off to."

Tim: "Who's that?"

Jim: "The barber."

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not caesium this opportunity of mak-
ing a donation. So far this year I have
metal current expenses, but in these

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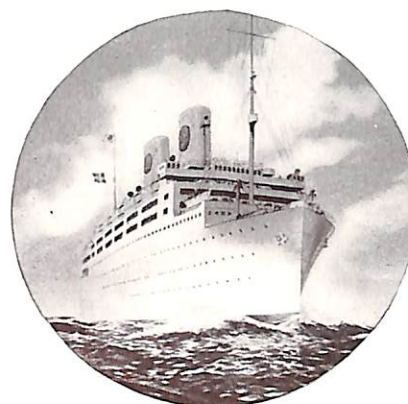
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